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"My Self is ever One, Eternal, Pure, and All-knowing in its essence. The rest are all outside Me, non-eternal, and brought about as results of action."

—Amitagati Acharya.

SHRIMAN K. RAGHUCHANDRA BALLAL, M.L.C.

THE subject of this sketch is a direct scion of one of the most prominent families of the ancient Jain Chiefs who ruled in South Kanara in the 11th and 12th centuries A.D. On his mother's side he comes of the most respectable and wealthy Kattemar family of Malati Sahukars or merchants. His father the late Mr. Srinivasa Ballal died at an early age leaving young Raghuchandra entirely to the care of his mother, a most conservative and orthodox lady of boundless pity and compassion for the poor, and whose orthodoxy stood in the way of his being properly schooled on the basis of a home training. Mr. Ballal became sufficiently conversant with religious literature and the fine arts such as music, etc. He has inherited the conservative methods of his mother so far as Jainism is concerned but in other respects his views are broad and liberal. His noble mother—the mother of the poor and needy—the late Shri Sarasammaji Ammal in addition to her other benefactions founded the Sanskrit pathashala at Mudbidri, an institution which continues to justify its existence under the able management of his brother Shriman Cheluvayya Ballal. As a member of the taluk and district boards he has worked mostly in the interest of education generally. As a member of the Legislative Council,

while working for public interest he is not forgetting to work for the cause of his educationally and politically backward minority community of the Jains. His is the solitary instance in India of a Jain representative nominated by the Government to its Legislatures. He is also the first fruit of our earnest appeal made to the Government last year urging for Jain seats therein. We are thus proud enough to thank the Government on one hand and congratulate Mr. Raghuchandra Ballal on the other.

As President of the annual conference of the Jain Education Fund Association of Mysore held in October last he made a speech which revealed not only the qualities of his head and heart but also his very high liberal and patriotic views. He also gave practical proof by making a large donation to the Fund and becoming its patron. He is the pioneer for founding hostels for Jain students in Mangalore. Last April he in conjunction with Mr. D. Manjayya Hegde founded the "Shri Adeeshwara Jain Vidhyarthy Nilaya," in Madras thus removing a longfelt want for Jain students of the Arts and Law courses. He always thinks that whatever he has done is always very little that could be done according to his estimate. We pray that the All-Merciful may bless him with a long life of usefulness, peace and prosperity.

Editor.

THE PRESIDENTIAL SPEECH.

OF

Mr. A. K. Raghuchandra Ballala, M.L.C.

(Delivered at the Anniversary of The Jain Education Fund Association of Mysore held on 9th Oct. '24. The following is the substance of the speech delivered in Canarese.)

Mr. President of the Association and Gentlemen,

I am very thankful to you all for the honour you have done me in asking me to preside over this meeting though there are many here who are superior to me in age, knowledge, and in religious merit. I am conscious that I am not equal to the task imposed

upon me but I could not at the same time disoblige my friend Mr. Vardhamaniya who is more conscious of it than myself. I ascribe his invitation to the extreme love he has for me. At any rate through your full co-operation I trust I shall be able to discharge the duties entrusted to me.

My brethren, the ancients have said, "*Sanghe Shaktih Kali Yuge*"—In the Kaliyuga power lies in union. There is ample evidence to show that the ancients have individually with their physical, mental and spiritual powers done great deeds. But on account of Kaliyuga such individual powers have vanished and what was the work of one in the past is the work of many to-day. Nowadays we see that all over the world people achieve great deeds through unions. When I look at my brethren, the leading gentlemen of the Mysore State working in the same way through this association I find that they have full well understood the vital needs of the community.

Political Status.

Nowadays there is a great political agitation all over the globe. The people are trying to attain autonomy and home-rule. Every government has granted and is still granting as much autonomy as possible to the subjects according to their desire. If you can fully examine there is little difference between the government and the people. The government is a part of the people ruling over them with the help of the money and men supplied by them. The relation between a government and a people is according to the conditions of the period. Since the government find such a relation in India they have begun to bestow self-government upon the subjects.

Thus it is praiseworthy to note that His Highness the Maharaja considering the good of the ruler and the ruled as identical and being concerned in devising means for the prosperity of his subjects has granted last year autonomy with the idea that the desired prosperity is impossible unless they get enough training by governing themselves. By this act he has justified the saying that 'Mysore is an ideal State.' For this the people ever remain indebted to him.

I am very glad to see that our Jain brethern of this state are playing an important role in the political affairs of this country. When the Jains of the other parts, in spite of their attempts for political equality with the other communities, are yet in the back ground it is a pleasure to note that our brethren here have attained their political rights through this association. The Mysore Government has put us under a huge debt of gratitude by bestowing upon us the political privileges.

Communal Affairs.

To-day, the communal reform is of great importance. All over India there is a great agitation about this. Many of the so-called reformers, by creating various parties do more harm than good to the community. They do not seem to think of the truth that divided we fall and united we rise. The community must be purged off all mutual malice existing among its members if it should attain any progress. Mutual hatred must be replaced by mutual love. The community also should make considerable progress with regard to education. We want scholars in every branch of knowledge. We want preachers in all parts of the country to propagate our religion. We want various periodicals through which a great amount of reform work can be turned out.

Religious Propagation.

There is a great religious fervour all over the world. Even those cummunities that had forgotten their religions for a long period have now arisen and are now deeply absorbed in finding out the true religion. It behoves every one of us now, to see that a proper religious propagation is made by our religious books and preachers. Our ancestors had established numerous mutts for the preservation and propagation of our Dharma. The mutts of the olden days were properly discharging their duties. But now on account of our misfortune we find it very difficult to get a proper Matadhipathi. Hereafter, we must train some men in our existing patashalas or in gurukulas which, if necessary, we should establish for the training of Matadhipatis. In this connection we should look to the example of Shreeman Dhanendradas of Arrah who has established a Yatyashram at Ponnur, the pilgrimage of

the Jains. We must be very much indebted to him for this act of great charity. Hereafter the Jain community must shake off its lethargy and every individual should be as much particular about the safety of the mutts as about his own affairs. The time is going from bad to worse. The life-journey is becoming harder and harder. We fear that man, would throw all duty and religion into the winds and take to a base and unworthy life. We want Matadhipatis to give such people courage and peace of mind and to lead them on unstaggeringly on the path of Dharma. We have much to learn from the westerners about this. See how they have organised various institutions and how they are spending a lot of money on thousands of preachers. We have no such encouragement. Therefore our religious institutions have gone to ruin. It is our duty to keep them up. For they are the very nucleus of our religious life. The money spent on them is like the water poured to the Kaḷpaka Vriksha that gives the desired fruits.

Acquisition of Wealth.

We are much dependent on our body as on our soul. If we merely attend to dharma neglecting our body the latter would languish and on the other hand if we mind only our body Dharma would decay. As body is the temple of the soul equal attention must be paid to both. Since wealth is needed for the up-keep of this temple we must also pay regard to the acquisition of wealth. We are considered to be the richest of all the communities and three fourths of India's trade are supposed to be in our hands. We must not be puffed up with this praise. Mammon is very fickle. Once India was the seat of Mammon, so were Persia, Rome and Greece; but to-day America enjoys that privilege. In the same way though the monopoly of trade was in our hands during the time of Lord Curzon; to-day it is much less so. Our amassed wealth made us more pleasure-loving and easy going. We become dis-inclined towards trade and in consequence some of us lost our wealth and became poor. Though some of us have saved their wealth, since we are not acquainted with the present methods of trade and money-making we are undergoing much trouble. So every action of ours must be subjected to a proper consideration of the time and place.

In this new era the methods of acquiring wealth have considerably changed. Instead of shops we find firms everywhere. The importance of unions and associations is becoming more and more felt now a days. However wealthy a man is, he cannot compete with companies in business. Unless we take to new methods there is no success for us in business. We must try to know the secret of business. We must send some students either on private support or through associations of this kind to big trading centres like Madras, Bombay or Calcutta to be trained in business. This will lead to the improvement of business in Southern India. Therefore, it is essential to start some funds for giving scholarships to students who desire to attain proficiency in business. The Government is doing the same thing. I hear some of our friends in Bombay have started such funds. It is proper that we should also follow them and achieve success in business.

Education.

But education is the first requisite for all these. Since education is the main object of this association I do not want to say much on this. 'Viswa Bandhu' the paper of this association says that we have achieved some success with regard to education. But most of the so called educated are persons who do not know anything more than signing their names. Perhaps there may be a great number of such people. We cannot consider them as educated. If the majority of us have been educated this would not have been our position. Education means higher education. Without that we cannot call one educated. There are very few among us that have received it.

Unless we open our eyes to the education of our community there can be no progress. Most of our boys are lanquishing under mental starvation. A few that start their educational career stop in the middle before they reach the goal. The mighty influence of education has been recognised all over the world. Every nation is busy with the education of its youths. Our education to-day is many sided. With its power we can create water in deserts, vegitation in barren places and cities in wilderness. If we want

to live a happy life we cannot afford to neglect education. But in our enthusiasm for education, we must not forget our Religion which is the very soul of our being.

Conclusion.

One word more and I have done. You know that I am not highly cultured said. Yet I have said what I could. Like the swan that drinks only the milk leaving the water, mixed with it, I request you to accept what is good in my speech and pardon me for all my short comings.

Mr. President of the association and my brethren, I am very much indebted to you for having honoured me by making me to be the president of this annual meeting. This will ever remain engraved in my memory. I heartily pray that this association may live a long life of prosperity and I wish a life of happiness and mutual love for you all. Last but not least, I pray to God that our Shree Maharaja and his family, in whose Kingdom we carry on the work of our community without any impediment, may be granted a long life full of prosperity and happiness.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by ***Harisatya Bhattacharya, M.A., B.L.***

(Continued from page 237 of Vol. XX No. 10.)

Sutra, 58.

In respect of *Homogeneity*, the Fallacy of the Example is of nine modes.

Commentary.

It has been said before that an Example is either Homogeneous or Heterogeneous. Hence the Fallacies with regard to Examples come under two broad classes. Of these, Fallacies of Homogeneous Examples may be of nine sorts which are considered below.

Sutra, 59.

These are : That which is opposed to the major term; That which is opposed to the middle term; That which is opposed to both the major and the middle terms; That which is doubtful with regard to the major term; That which is doubtful with regard to the middle term; That which is doubtful with regard to both the major and the middle terms; That in which the two terms do not agree; That in which the agreement is not shown; That in which the argeement is inverse.

Commentary.

The above are the nine forms of the Homogeneous-Example-Fallacy. These are illustrated below.

Sutra, (1) 60.

Sound is not man-made; as it is formless; like misery. This is an instance where the Example is opposed to the Major Term.

Commentary.

In the given argument, Misery is referred to, as an Example, as something which is not man-made. But as a matter of fact, Misery is always man-made. Hence the Example is opposed to the Proven (*Sadhya-dharma-vikula*).

Sutra, (2) 61.

In that very proposition, the middle term being the same, if the Example be 'Like the Atoms,' we get an instance where the Example is opposed to the Middle Term.

Commentary.

Thus let us have the argument : Sound is not man-made; as it is formless; like the Atoms. Now, in the Atom, there is 'non-man-made-ness' *i.e.*, self-existence,—the Proven. But 'formless-ness' cannot be attributed to it for, as a matter of fact, an Atom has a form. Hence the Example is opposed to the Mark (*Sadhana-dharma-vikula*).

Sutra, (3) 62.

Like a Pitcher. This is an instance where the Example is opposed to both the Major and the Minor Terms.

Commentary.

Thus let us have the argument; Sound is not man-made; as it is formless; like a Pitcher. Now, in this argument, the Pitcher

is referred to as an Example, as something which is both not-man-made and formless. But as a matter of fact, it is man-made and has a form. Hence the Example is opposed to both the Proven and the Mark (*Ubhaya-dharma-vikula.*)

Sutra, (4) 63.

That man has passions etc.; for he is a speaker; like Devadatta. This is an instance where the example is doubtful with regard to the Major Term.

Commentary.

It is doubtful whether Devadatta has passions or not, for no one can have direct first-hand knowledge of another man's mind. Besides, in Devadatta no mark or sign is observed which is *invariably* connected with the existence of passions etc. Hence the example is doubtful regarding the Proven. *Sandigdha-sadhya-dharma*).

Sutra, (5) 64.

That man is mortal; because he is full of passions etc.; like Maitra. This is an instance where the example is doubtful with regard to the Mark.

Commentary.

It is doubtful whether Maitra is *full of passions.*—(*Sandigdha-sadhana-dharma*).

Sutra, (6) 65.

That man is not omniscient; for, he is full of passions; like a particular sage. This is an instance where the example is doubtful with regard to both (the Major and the Middle Terms.)

Commentary.

It is doubtful if the particular sage referred to, has omniscience (the Major Term) and the passions (the Mark); for, no sign or mark is found in him, which is *invariably* connected with the existence of omniscience or passions.—(*Sandigdhobhaya-dharma*).

Sutra, (7) 66.

A given person is full of passions etc.; for he is a speaker; like a given person. This is an instance where the example does not prove Agreement.

Commentary.

Although the man of the example may be a speaker and be full of passions, the *Vyāpti* or pervasion is not proved thereby, —that eloquence and passion are *invariably* and *necessarily* connected. Hence the Example does not prove Agreement (*ananvaya*).

Sutra, (8) 67.

Sound is non-eternal; because it is a product; like a pitcher. This is an instance where the Example does not show the Agreement.

Commentary.

Here although there is invariable and necessary relationship the Agreement—between the fact of being a product and the fact of non-eternity, the given Example does not state the relation in so many words. Hence, the fallacy (*Apradarsitanvaya*).

It is to be observed that the omission to show the invariable connection in the Example is not fatal to the argument. It is highly desirable, however, to show it in the body of the Example, in an Inference-for the-sake-of-others, the goodness or the badness of which depends on the statements, forming the propositions. Here the argument is not bad; but its expression in words is defective. The same thing may be said with regard to the *Viparitanvaya*, *Apradarsita-vyatireka* and *Viparita-vyatireka*.

Sutra, (9) 68.

Sound is non-eternal; as it is a product; whatever is non-eternal is a product, as for example, the pitcher. This is an instance where the Example states the Agreement inversely.

Commentary.

In the given Example, 'pitcher' is referred to, as something which is non-eternal and is *consequently*, a product. What. however, is necessary for the given argument is that *whatever is a product is non-eternal* and not that *whatever is non-eternal is a product*. Hence in the given Example, the Agreement between the two terms, the Sadhya and the Sadhana, is shown in an inverse order (*Viparitanvaya*).

Sutra, 69.

In respect of *Heterogeneity* too, the Fallacy of the Example is of nine kinds.

Commentary.

These are described below.

Sutra, 70.

These are: that in which the difference from the major term is unproved; that in which the difference from the mark is unproved; that in which the difference from both the two terms is unproved; that in which the difference from the major term is doubtful; that in which the difference from the mark is doubtful; that in which the difference from both the two terms is doubtful; that in which there is no difference; that in which the difference is not shown; that in which the difference is inverse.

Commentry.

These are illustrated below.

Sutra, (1) 71.

Inference is fallacious; because it is a source of knowledge; whatever is not fallacious, is not a source of knowledge; as for instance, dream. This is an instance where the difference from the major term is unproved (*Asiddha-sadhya-vyatireka*), because fallaciousness does not differ or retrograde from dream.

Sutra, (2) 72.

Perception is undermined; because it is a source of knowledge; whatever is determined, is not a source of knowledge; as for instance, inference. This is an instance where the difference from the mark is unproved (*Asiddha-sadhana-vyatireka*) because the fact of being a source of knowledge does not differ or retrograde from inference.

Sutra, (3) 73,

Sound is both eternal and non-eternal; because it is existent; whatever is not both eternal and non-eternal is not existent; as for instance, a pillar. This is an instance where the difference from both the two terms (the major and the middle terms) is unproved (*Asiddho-bhaya-vyatireka*) because the fact of being both eternal and non-eternal and the fact of being existent do not differ or retrograde from the pillar.

Commentary.

The above three aphorisms are clear.

Sutra, (4) 74.

Kapila is not omniscient or is not an authority; because he maintained the doctrine of absolute permanence; whoever is omniscient or is an authority maintains the doctrine of absolute impermanence; as far example, Sugata. This is an instance where the difference from the major term is doubtful (*Sandigdha-sadhya-vyatireka*) because the difference or retrogression of the fact of not being omniscient or of not being an authority, from Sugata, is doubtful.

Commentary.

The theory of absolute impermanence is opposed to the Pramanas. Hence whoever maintains that theory cannot be definitely said to be omniscient or an authority.

Sutra, (5) 75.

A certain man is not trustworthy; because he is full of passions; whoever is trustworthy is devoid of passions etc.; as for instance, the Son of Suddhodhana. This is an instance where the difference from the mark is doubtful (*Sandigdha-sadhana-vyatireka*) because the difference or retrogression of the fact of being full of passions, from the Son of Suddhodana is doubtful.

Commentary.

It is true that the admirers of the Buddhist philosophy have faith in the sayings of the Son of Suddhodana (Buddha). But owing to want of proof, passionlessness in Buddha must be said to be doubtful.

Sutra, (6) 76.

Kapila is not devoid of passions; because he, out of sympathy did not give his own flesh to the objects of pity; who, ever is devoid of passions, gives, out of sympathy his own flesh to the objects of pity; as for instance, the Friend of Tapana. This is an instance where the difference from both (the mark and the major term) is doubtful (*Sandigdhobhaya-vyatireka*) because the retrogression of the fact of not being devoid of passions and of the fact of not giving, out of sympathy, his own flesh to the objects of pity,—from the Friend of Tapana is doubtful.

Commentary.

The Friend of Tapana is Buddha. Owing to want of proof, it is doubtful if the Friend of Tapana was really devoid of passions and if he really distributed his own flesh.

MEMORANDUM OF EVIDENCE.

(*Submitted to the Reforms Enquiry Committee, Simla; by Mr. Nanoo Mal, Honorary Secretary, Jain Mitra Mandal, Delhi. 13-10-24.*).

1. The Jain Mitra Mandal, Delhi, respectfully begs to bring to the notice of the Reforms Enquiry Committee, Simla, that, the Government having recognised the principle of the representation of "Important minorities" in the matter of popular representation in both the Imperial and Provincial Legislatures, the Jain Community does constitute an "Important minority" and should not be neglected as such, has been admitted in the dispatch of the Government of India, dated the 1st October 1908.

2. On all previous representations made by the Jain Community to the Government for separate representation in the Imperial and Provincial Legislatures, the Government promised to consider the claims of the Jain Community most sympathetically. In this connection reference is invited to Bombay Government's, letter No. 5403, dated 15th October 1909 in reply to a Memorial submitted to H. E. Lord Minto, Viceroy and Governor-General of India by the late Seth Maneck Chand, J. P. of Bombay, and President of the All India Digambar Jain Maha Sabha and to the reply given to the deputation of the Punjab Jains by Mr. C. J. Halifax, Provincial Reforms Commissioner, Punjab, on the 7th June 1920.

3. On account of residential restrictions, the Jains have been divided into small groups scattered all over India, from Burma to Sindh and from Madras to Peshawar, and the comparatively larger percentage of votes held by them and their influence in the country cannot be of any avail to them in the election competitions, as is evident from the following statistics.

In the first election under the Reforms Scheme, the Jains had no representative in the Couucil of State and in the Provincial Legislative Councils of Burma, Bengal, Assam, Behar and Orissa, and the Punjab.

In the second elections also the councils of Burma, Bengal, Assam, Behar and Orissa are without a single Jain Member.

Besides, the Jains, who were elected to the Legislative Assembly and some other Provincial Councils could succeed in their elections as representatives of the Swaraj party or other political organisations, and not as spokesmen of the peaceful, loyal and law-abiding Jain Community.

4. That the Jains are rightly justified in claiming separate representation may be judged from their stake in the life of the country as shown below :—

(*a*) That owing to their prominent activities in trade and commerce, the Jains are among the richest communities of India as shown by statistics of War Loan, Income-tax, Octroi etc

(*b*) That though their population is small (about a million and a quarter according to the last census) still their number compares very favourably with those of communities like the Europeans and the Anglo-Indians, etc., whose representation the Government has undertaken by awarding fixed numbers of seats to them.

(*c*) That it has never been the policy of Government to award seats in councils on the sole consideration of numbers. There are the factors too which ought to be taken into account. Otherwise the representation of smaller minorities cannot be possible.

(*d*) That as regards literacy the Jain community holds the second place throughout India, the first place of honor being held by the Parsis.

5. That the Jains can rightly boast of a glorious past may be deducted from the following remarks.

(*a*) The Jains of India form a very ancient community. According to their own traditions, they have existed from

eternity, and their first prophet Lord Adinath or Risheb Dev is believed to have existed hundreds of years before the Vedic period.

(*b*) India had Jain Kings and Rulers in the past. Not to mention many, Chandragupta Mauriya, King of Magadh, and his son Bimbisara, were Jains. So was Maresinha, who ruled over Mysore in the 10th century. Oriental scholars like Weber, Jacobi, Leumann, Hoernle and Bhuler have all proved the antiquity of Jainism. Mr. Vincent Smith has shown the vast influence excercised by the Jains at the Court of Akbar the Great.

(*c*) Their substantial co-operation with and the invaluable services rendered by the Jain Community to the East India Company and thereafter to the British Government are but matters of modern History.

(*d*) In Literature, the Jain works on all branches of ancient learning, specially Logic, Metaphysics and Grammar etc. have ever been the admiration of all ancient and modern Scholars.

(*e*) In architecture, the colossal Jain statue at Sraven Belgola (Mysore) and the Jain temples at Mount Abu and various other places in India bear ample testimony to the importance of the Jain Community.

(*f*) In the last European War, the Jains are singularly conspicuous in their supply of men and money. To mention one individual only, Sir Hukam Chand of Indore contributed a crore of rupees to the War Loan. As such their welfare is the welfare of the Empire.

6. Separated widely in matters of religious belief, social customs and the ways of living from the other religious communities of India which groups themselves as Hindus, as the peaceful, law-abiding loyal and non-revolutionary "Important minority" of the Jain Community is, it has no reasonable hope of success in the matter of securing representation in the Legislatures of the country, if it is left to take its chance by competition with the other more populous rival non-Mohammaden communities of India.

7. The Jain Mitra Mandal Delhi favourably hopes and feels confident that the Reforms Enquiry Committee, Simla, will kindly take into consideration the obstacles in the way of the Jain community in securing their own representation in the Legislatures, and will kindly make the necessary recommendations for amendments in the Act so as to secure two seats for the Jain Community in all the Imperial and Provincial councils, either by election only or by nomination.

HUMANE EDUCATION—THE FOUNDATION OF ALL REFORM.

HUMANE education is generally understood to mean the awakening and fostering, in the mind of the young, of the principles of justice, fairplay, and kindness towards every living creature; presenting the ideal of all-embracing, universal sympathy.

It has been said that humane education is the foundation of all reform. At first glance this may seem a too sweeping statement, yet it is the truth. There is no evil tendency, hereditary or acquired, which, if met at an early stage, cannot be neutralized or at least appreciably lessened, through persistent presentation, by precept and example, of ideals of kindness and justice. Thus, humane education aims at quickening, in our schools and elsewhere, that spirit of chivalry and humanity, which shall finally end all evils, prevent lawlessness, cruelty and crime—this is its goal.

As humane education means kindness to every living creature, it follows that the first step must be to teach children kindness to animals. They are subjects always at hand and the cruel treatment of them which is so common can, in large measure, be reduced through the ministrations of children, who are always easily interested in their habits and needs. These practical lessons of sympathy and helpful service will be found effective in correcting wrong tendencies, which may eventually lead to criminality. Investigation has repeatedly established the fact that the evil career of those guilty of brutal crimes has its beginning in habitual ill-treatment of animals in early life.

Early Lesson in Cruelty.

A man in Philadelphia was convicted of the murder of his wife. An agent of the S.P.C.A. stated that he had arrested the same man when he was quite young for shocking cruelty to a little mare. The boy Nero was cruel in childhood. He amused himself by spearing flies with a needle, that he might have the fun of seeing them wriggle in their pain. The man Nero found increased pleasure in watching the Christians burn while Rome went up in flames. Similarly most of the present cases of cruelty to women and children are chiefly due to the cruel tendencies of the perpetrators in their childhood.

The possible criminals of the future are in the homes, streets and schools to-day, but by carefully instilling lessons of universal kindness their evil tendencies can be checked. There is no record of the lives of any truly noble-minded or benevolent persons which does not mention or imply the fact that all created beings were included within the range of their sympathies. There should be no more question of giving humane education to every child than there is of teaching them to read, if we really desire to reduce the sum of vice and crime, and help to lay the foundation for a better and kinder citizenship.

True Humaneness.

True humaneness is that broad impartiality which is active to relieve all suffering, all distress, in any order of creation, and which makes it a special care to have no part in, nor be responsible for, the production of suffering of any kind or for any purpose, with the one exception of temporary suffering imposed to benefit or relieve the individual subject of it.

Teachers can be willing to give humane instruction if only they knew the best way in which to do it. There are many excellent and helpful books, both for teachers and pupils, but something more and of the greatest importance is needed. It is the right attitude of mind on the part of the teacher. The teacher's mind will be reflected in the conduct of the pupils. You are what you think. "What you are speaks so loud that I cannot hear what you say," wrote Emerson. The moral quality of the habitual thought of the teacher is the measure of success in teaching.

Cruelty a Sin.

But it is a great pity that there are those who call it sentimental and foolish to talk about kindness to animals. We know there are many Indian teachers who consider humane education as a cause of weakness and cowardice. To all such persons we want to say most positively: "Every boy that learns cruel ways in early life is not true to his best nature, nor can he be really true to his people and country. Every time that he is cruel, he sins against God and against the most sacred interests of his character and soul. Then it will take a large part of eternity to cleanse his soul of the blots made by his ignorance of this important humane education."

Humaneness in Tune with Divinity.

Several Scriptures also tell us that God is love. Therefore, knowledge of the Lord means knowledge of love, and this knowledge is to change even the animal world. There will be no hurting nor destruction. Neither, of course, will there be any carnivorous human beings, for man, spiritualized man, will cease to be the cause of the unspeakable cruelties of the slaughter house and will subsist on the food that is humane and natural. The animal world is susceptible to the power of love now, and will be more so as humane beings learn to exercise it.

Rarey, a great horse trainer, could take an animal, no matter how vicious and unmanageable from previous ill-treatment it might be, and soon render it quite tractable through his system of training by gentleness and kindness. The intelligent creatures felt his love and sympathy. There is no intelligent being, human or dumb, that cannot be influenced by the power of love. This opinion is the result of long observation and experience.

Who can doubt that it was the possession of a large degree of knowledge of this power which gave safety to the prophet Daniel in the lion's den? The occurrence has been regarded as a miracle—or marvel, as the word may be translated—but may it not be safely assumed that it is a marvel from an erroneous point of view only; that in reality it is in harmony with immutable law, God's Law of Love, which we may all learn to understand?

Cruelty or Crime.

All the worst crimes contain the element of cruelty. It is the unfailing characteristic of all anarchy and lawlessness; it is the leading feature in war; it is the certain product of the detestable liquor and the meat traffic.

But there is an antidote, and we may successfully employ it if we choose, by faithful, unwearying teaching of the law of kindness and justice to all. Everything possible must be done to make children watchful to relieve suffering; never to neglect to provide animals with shelter, food and water. Untold suffering has arisen from neglect of the last-named alone. Never to use harsh and angry words to a woman or a child, nor to an animal nor to anyone else; never to get amusement from trained animal shows, which are nearly always produced by cruelty; never to knowingly use food, clothing nor ornaments procured through cruelty; never to play with firearms nor even to handle them; never to neglect opportunities to do kindness, and to undo the unkindness of others.

An Exceptional Opportunity For Teachers.

The interest of the teacher in this preventive and reformatory work—and bearing in mind the great neglect of it in many homes, much of the teaching will necessarily be reformatory—will be the measure of success; but success will mean great improvement in the general conduct, and will repay the effort. As already stated, there are many excellent and helpful books on which lessons can be based, and to save time the teaching can be correlated with nature study, civics, literature, etc. Besides this, the ordinary routine of school life will furnish to the interested teacher endless opportunity for instilling the law of kindness, and it will not be so difficult if constant care is taken to hold in thought the ideal of good. We are not to be baffled nor daunted by any manifestation of evil; instead we are to know that we can "overcome evil with good." Our thoughts do make us what we are, and what we are thus "speak loud." What we intrinsically are is the exact measure of our influence.

There is no one individual in any community whose influence for good can be as positive, as far-reaching, as that of the teacher, especially when the pupils are young ; for, as everyone knows, early youth is the time for lasting, even indelible, impressions. The teacher's opportunity for influencing the immature mind is also much greater than that of the minister of the Gospel, for he deals mainly with adults and at set times, while the teacher reaches young people every school day, and may, to some extent, even reach the minds of the parents through the pupils' mention of the lessons they learn.

To teachers who may read this we say : " Rejoice for your golden opportunity to promote good which will not die, but the influence of which may extend far into the future and bless generations yet to come. Rejoice for your capability to relieve the sufferings of the helpless and hapless women, children and animals. And rejoice that by doing such deeds you shall be enabled to render in the end the noblest account of your life before the Almighty God."

So, it is hoped that the teachers who through careful consideration of the subject of humane education have become convinced of its ethical value, of its vast importance in the making of a better world, will have no difficulty in imparting the same truth to their pupils, and they and their pupils will then find the study not a task, but a source of mutual and never-failing interest and pleasure. If the leaders of the country wish to infuse in their people the virtues of uprightness, justice and kindliness, let them make their youth go by the path of this humane education.

[Condensed, with some additions, from a pamphlet on the same subject written by Mrs. Mary F. Lovell, Superintendent of Humane Education Department, World's Women's Christian Temperance Union, Jenkintown, Pa., U.S.A.]

BHAGAT RAM.

A few characteristics of Jainism.

EVERY religion, in common with everything else in this world, possesses some features of its own. If you set about studying any religion, you will find in it some principles which will strike you, if not as solely appertaining to that religion, at least as especially insisted on by it. Jainism, which is nowadays in an almost obscure condition, also possesses such principles; and, in the following lines, I shall set forth those principles which strike me as the characteristics or distinguishing features of this religion.

The first characteristic of Jainism is that, in its treatment of Being or Existence, it adopts the *Anekanta* (many-sided) method, while most other religious systems adopt the *Ekanta* (one-sided) method. According to the former method, things are described strictly with reference to their several parts, aspects and relations, that is to say, any assertion that is made regarding a thing, is made with reference only to that part, aspect, or relation of it to which it is applicable. The *Ekanta* method, on the other hand, is that according to which an assertion that holds good only of a particular part, aspect or relation of a thing, is extended to it absolutely. An adequate description of *Anekanta* requires much space and a great deal of philosophic insight; in the present article, suffice it is to describe this system by a few illustrations. The famous parable of the six blind men will, to a great extent, serve the purpose.

Once upon a time, there lived six blind men in a village, who had never come across an elephant, and consequently had no idea of the animal. One day, a Raja with an elephant happened to come to that village. The blind men, having heard of it, went to see the animal. They happened, one after the other, to touch the proboscis, tusk, ear, foot, stomach and tail respectively, of the elephant, and returned home with the idea conceived by that touch as to the form of the animal. In the evening they assembled together and began to talk of the creature they had seen. One of them, who touched the proboscis, said that the elephant was like a big pestle; the other who happened to have taken hold of the tusk,

contradicted him, saying that the animal resembled a horn. The third, who had caught hold of the ear, repudiated both of these statements, observing that the elephant was similar to a fan; while the fourth who had put his hand on the foot of the animal, contradicted him in turn, and said that the animal resembled a pillar. Now the fifth who had had the honor of rubbing his hand over the stomach of the animal, vociferated that the animal was like a big jar; but the sixth, who had grasped the tail, gainsaid them all by representing the animal as like a big rope. In this way, they began to quarrel among themselves, one contradicting the other. Each of them was confident of his own statement, regarding those of others as entirely wrong. A man who had eyes to see with, heard them thus hotly quarrelling and wondered over their follies. He at once understood that their quarrel was their taking one part for the whole. He pitifully came near to them and said, "Brethren, your quarrel is in vain. Each of you is, from a certain point of view, correct. The thing is that each of you has touched only a certain part or limb of the elephant, and thinks that the whole animal is similar to that part. In reality, the elephant is an assemblage of all these parts or attributes which you ascribe to him. All these attributes which you ascribe to the elephant do, in a certain way, exist in that animal. From certain points of view, the elephant does resemble a pestle, a horn, a pillar, a large jar and a big rope. But the mistake of each of you lies in taking the part for the whole, in holding his own statements as absolutely true without regard to the statements of others. If you say that the elephant as regards one limb, namely his proboscis, is like a pestle, it is quite correct. In the same way with regard to his other parts or limbs, the elephant resembles a horn, a fan, a pillar, a large jar and a big rope also. You must not be so hot-headed. Each of you must have toleration for the statements of others. Each of you must refrain from describing the animal in a onesided manner. Take Anekanta (relational or manysided method) as your guide, then the statements of all of you can be reconciled."

Now let us take another common-place illustration. Suppose that there is a person, named, Sohan, who has a son named

Mohan, and whose father Rama is also alive. Now the question is: Is Sohan a father or a son? This can be answered in two ways, with reference to his father Rama, he is a son; but with reference to his son Mohan, he is a father. Thus we see that Sohan has got two sides, one of his having his father Rama alive, the other of his having a son named Mohan. If we look to one side, that is, of his having his father alive he can be described, as a son; but when we look to the other side, that is, of his having a son, the attribute of fatherhood can be applied to him. Thus both the propositions are true, if they are made with reference to their respective sides, but if we assert they are made with reference to their respective sides, but if we assert one proposition absolutely without having in view that side to which it is applicable, it is wrong.

The *Ekanta* and the *Anekanta* systems equally hold good as to religious questions. For instance some religionists hold that *Atman* (spirit) and *Paramatman* (God) are one, whilst others assert that they are distinct; but a Jain will say that *Atman* and *Paramatman* are one as well as distinct. They are one, that is with reference to Shakti (inherent power), but they are distinct with reference to manisfestation of that power. The *svabhava* or real nature of *Atman*, is to know all things of the past, however remote it may be, of the present and of the future, without any limitation and of all places. All spirits have the potentiality of this distinguishing attribute; but as they are in the *Samsara* (worldly) condition, this attribute is by the bondage of Karmas rendered limited and imperfect. Every Atman, when emancipated from the worldly condition is one with *Paramatman* and as every *Atman* has the potentiality of perfect knowledge with reference to this potentiality it is one with Paramatman even in the worldly condition. But as this power is not manifest in the *samsari* Atman, it cannot be absolutely regarded as one with Paramatman. To hold that Atman is one with Paramatman absolutely, is certainly to stretch a doctrine to the extreme, which will make it absurd and conducive to irreligion and impiety, because if Spirit, even in the worldly condition were one with God, there would hardly be any reason why we should desire and strive

after *Mokṣha* (Salvation). If we, while infected with *Raga* (love), *Dvesha* (hatred) and *Moha* ignorance, were one with the All-knowing, it would be useless to practise virtue, devotional exercises and *dhyana* (meditation). Thus to hold absolutely that *Atman* is *Paramatman* is not true, but it is true from a certain point of view.

Thus Jainism does not take a one-sided view ; whatever it asserts it does so from a certain point of view. The motto of Jain Dharma is PEACE FOR ALL. It does not like to fight with any religion. It does not like to see the various religions in discord with one another. It reconciles them with its *anekantic* method. It is a religion in which are comprised the principles of all the religions of the world. It is a religion in which the six schools of Hindu Philosophy are seen in their true light. It denounces not the principles of any religion. According to it the theory of every religion is true from a certain point of view, and in a certain respect. When it finds two religionists with their inconsistent theories, quarrelling with each other, it pacifies them saying, " Friends quarrel not ; both of you are right from a certain point of view, and in a certain respect. Your mistake is that you assert your theories in a one-sided or absolute manner."

Jainism cannot tolerate discord among the followers of Monotheism, Dualism, Pantheism, and Polytheism. According to it the theories of all of them are true with reference to a certain aspect of Reality or Being. According to Jainism *Dravya* (Reality or Being) has infinite *Gunas* (attributes) and infinite *Paryayas* (conditions or aspects). *Satta* is the differentia of Dravya, and *satta* consists in *utpada* (creation) *Vyaya* (destruction) and *dharova* (permanence). Dravya never perishes and is eternal, only its various conditions are created and destroyed. Dravya has infinite attributes and infinite conditions and manifestation of various kinds. The cause of all phenomena in the universe is Dravya. Now the question is whether Dravya is one or many. The Jain Siddhanta solves the question with the light of its Anekanta and answers that Dravya is one as well as many- With reference to its Dravyatva bhava (the quality of being in existence) it is one.

Being as Being is one and in this respect the monotheistic theory is true but when we look to its attribute, namely *chetana* (consciousness) it is two that is Jiva and Ajiva, and here the dualistic theory comes in. In the same manner with reference to its many attributes or manifestations, it can be designated as many and the polytheistic theory can be supported on this ground. According to Jainism Dravya is existing nowwhere outside its attributes, conditions and manifestations. It pervades and permeates all phenomena, and the pantheistic doctrine can be based on this view. Thus we see that according to the *Anekanta* of the Jain Dharma, Monotheism, Dualism, Pantheism and Polytheism are all true, each from a certain point of view, and with reference to a certain aspect of Reality or Being. Whatever Jainism inculcates, it inculcates it not absolutely, but from a certain point of view. The chief points of view of which the Jain Shastras generally speak, are two namely, the *Nischaya Naya* and the *Vyavahara Naya*. *Nischaya Naya* is that view by which things are described with reference to their *svabhava* (nature) or their own attribute, whilst *Vyavahara Naya* is that view by which things are described with reference to their connection with other things or with reference to the qualities produced therein by the effects of other things. When we speak of a house of bricks, we speak in the light of *Nischaya Naya* and when we speak of a house of a man, we speak in accordance with *Vyavahara Naya*. When we say to a person, "Bring that vessel of iron" we use *Nischaya Naya.* But when we say to him, "Bring that of water" our thoughts are led by *Vyavahara Naya.* In the same manner when we say that soul never dies, we have *Nischaya Naya* in view, but when we speak of soul as being born or dying, we proceed upon *Vyavahara Naya.* In like manner when it is said that knowledge is an attribute of soul, it is in conformity with *Nischaya Naya* ; on the other hand, when it is alleged that love, hatred, anger, pride, etc. are the attributes of soul, it is with reference to *Vyavara Naya,*

The second characteristic of this religion seems to be that, in its idea of the Supreme Being, anthropomorphism has no place. The Jains do not ascribe human passions and human affections to

their deity. According to them, God is *Vitraga*. He has nothing to do with the creation or destruction of the world. Man is, in this world, led to argue that as he thinks, as he acts, as he builds up houses, as he makes many things of the world, the same must be the case with God. He must have built up this mighty universe, He must have raised up these lofty mountains and He must have created all things which are in existence. A Jain regards these thoughts as the deluded effusions of man's mind. To him desire is inconsistent with Omniscience. It is incompatible with an All-knowing Being to have felt a desire, because all of past and future is open to His knowledge. An All-knowing Being cannot be said to think, because the act of thinking indicates that something is hidden from the thinking soul. We think in order to discover or unravel something. But to God, nothing is to be discovered, all of the past, present and future is open to Him. A perfect and All-knowing Being need not stir himself up to do or create a thing because he has no desire, has no deficiency to make up, he has no purpose to accomplish. We act and make things because we have to satisfy our desires, we have to accomplish our purposes, but an All-knowing soul cannot be said to entertain any desire or to have any purpose to accomplish.

To a Jain mind knower, knowledge and known must be eternally existing. It is repugnant to him that knower and knowledge should be existing from eternity and the objects known should come into existence afterwards. Where the knower is impure and imperfect, desire, thinking and acting have their play, but the latter have no existence with a Pure and Perfect Knower. Worshippers can generally be classified under three heads: those who pay their homage to (1) the worldly objects (2) God as viewed in the light of a worldly King (3) God as divested of all worldly impulses and propensities, and as the seat of Pure and Perfect Intelligence. The Jains seem to fall under the third head. They worship that Pure and Perfect Status in which Atman exists as All-knowing, All-seeing, All-powerfull, All-happy, and *Vitaraga*. Their Supreme Being is divested of hunger, thirst, hatred, fear, love, attachment, anxiety, old age, pain, pride,

wonder, desire, birth, death, perspiration, sleep, disease, sorrow, the eighteen blemishes of the imperfect and limited soul.

Now the third characteristic of Jainism is its over-regard for life. The whole of its ethical code is deeply tinged with the doctrine "*Ahinsa Paramo Dharma*" (non-injury to life is the highest virtue). To a Jain, *Daya* or compassion is the root of all virtue. All the affairs of his life are guided by the principle of *Ahinsa*. He has the greatest aversion towards blood-shedding, alike of man and of the smallest insect. It is repugnant to him that in order to fill up his own stomach or for the relish of his tongue, he should take the life of mute, innocent creatures. He would patiently bear the pain inflicted upon him by a scorpion, and would let it pass off unmolested. If a wasp sting him, he would not lose his temper and run to kill it. *Kshama* (forbearance) is one of the ten signs of Dharma in this religion. According to Jain principles, disturbance in the soul checks its progress towards Bliss and Perfection and as killing creates painful uneasiness and disturbance in the souls of both the killer and the killed, it checks the progress of both and is therefore regarded as the most heinous sin.

The Jains lay much stress upon their five vratas (vows) namely: *Ahinsa*, *Satya*, (truth) *Astaya* (non-stealing), *Brahmacharya* (chastity) and *Aparigraha* (non-attachment to worldly things) and of these they attach the highest importance to *Ahinsa* the latter four being the means to strengthen it. They trace down every principle of morality to *Ahinsa*. *Ahinsa* is the guiding principle of their life. Their religious processions are preceded by the Flag of *Ahinsa*.

The fourth characteristic of Jainism is its incessant exhortation to give up *Raga* (love) and *Dvesha* (hatred). The cleansing of *Atman*, the purging of the worldly soul from its evil tendencies and various passions and affections bringing out the real self, the original *Svabhava*, Omniscience, from within the deluded worldy soul, in short, making *Atman* the *Paramatman*, seems to be the sole aim of this religion. And in order to accomplish this the abandonment of *Raga* and *Dvesha* is highly recommended, so much so

that the common formula '*jeuhar*' of salutation among the Jains means 'give up both,' that is, the *Raga* and *Dvesha.* These two and not God are regarded as the *Mula* (root or cause) of *Sansara*, the world. It is these two through which the atoms of *Pudgala* (matter) are attracted towards *Atman*, and build up the bodies of the worldly souls and their various karmas. These two are the *Bhava karmas* and the atoms of matter are the *Dravya karmas*, and these two sorts of *karmas* are the cause of the worldly condition of the soul. All the teachings of Jainism aim at the destruction of these two sorts of *karmas* and *Dravya karmas* are not got rid of unless the *Bhava Karmas*, that is *Raga*, and *Dvesha* are abandoned and *Vairagya* is adopted. Hence the true spirit of the Jain teaching is the abandonment of *Raga* and *Dvesha* without which Omniscience, the chief attribute of *Paramatman* does not manifest itself in the spirit.

—Rickhab Dass Jain.

THE STORY OF LOLUBA.

(A Story translated from "Nariviruttam," a Tamil Classic.)

நல்ல சூழ்ச்சியிலாநரி யெய்திய
அல்லல் கேட்டு மறஞ்செய் கிலாதவர்
செல்ல லெய்திய செம்பொணி ணிட்டிகை
புல்லிதாக் கொண்ட வாணிகன் போல்வரே.

THERE was a king named Jayasena who wanted to build a Jaina Temple. He issued a general order to his subjects to bring bricks for the construction. In the capital city there was a merchant called Loluba who was also in need of bricks. Therefore he secured the bricks giving pudding in return. Fortunately or perhaps unfortunately for him he found a piece of gold in one of the bricks that he had purchased which made him conclude that all bricks brought to the king's temple must be having some gold in it somewhere. Thus he went on getting a large number of bricks and rewarded the bricksellers amply.

But once it so happened that he had to leave the place to see his daughter in a neighbouring town. Therefore he asked his son

to get the bricks in his absence and directed him also to give rich presents to the brick sellers. But the son who had been considering his father's acts to be inspired by madness, did not care to carry out his father's instructions. Very soon he forgot all about the purchase of bricks. Loluba returned home after some time only to see that his son had grossly neglected his directions. Being highly avaricious he fell into a paroxysm of anger, cudgelled his son severely and struck his own legs brutally for the crime of carrying him out of the town. Naturally Loluba attracted public attention and talk about his avaricious behaviour spread throughout the town like wild fire. Ultimately the matter reached the ears of the king who thereupon ordered an inquiry. After a careful examination Loluba was severely punished. But he did not long survive his degradation. He was born a mongoose in his next birth.

We have been writing some stories to illustrate the fatal consequences of avarice in the previous issues of the Jaina Gazette. This story of Loluba is another instance in point. It clearly shows how deadly a sin is avarice whether it is veiled or unveiled and whether it is aimed against anybody or not. To be brief avarice is a veritable Pandora's box of evils and he who is farthest from it is the safest and best.

—*A lover of Stories.*

NOTES AND NEWS.

The All-India Jaina Association.

We are glad to announce that the 19th session of the All-India Jaina Association will be held at Belgaum during the Christmas week, under the distinguished presidency of Mr. Champat Rai Jain, Bar-at-Law, Hardoi. We are sure that this important choice has fallen upon very worthy shoulders. Mr. C. R. Jain is second to none in the community in his love for and service of the Jaina community. His knowledge of Jainism and comparative philosophy is as profound as it is wide, Above all he holds highly rational and cautious but nevertheless

very liberal views regarding the problems that affect the interests of the Jaina community. We believe that his presidential address will provoke the sleeping association into activity. We hope that Mr. C. R. Jain will dive deep into the real wants of the community so that the Jains gathered at Belgaum from all parts of the country may devise ways and means to supply them.

It is needless for us to emphasise the gravity of the political situation in the country. We, as a part of the nation, do not know where we are actually drifting. Under these circumstances it is wise on the part of the Jains to be organised very strongly. As matters stand now we find the feeling of Unity miserably wanting between the various sects of the Jains and even among the members of any single sect. Unless and until we achieve the solidarity arising from communal unity we will always be exposed to danger. Edmund Burke, that eminent politician and orator of the 18th century England has it thus :—" To be attached to the sub-division, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country, and to mankind. The interests of that portion of social arrangement is a trust in the hands of all those who compose it." Burke rightly believes that he who does not love the small class of his community cannot truly love his country. Again the problems that affect the Jaina community are in the words of Burke (a trust in the hands of all those who compose it). Hence we would ask all the Jains all over India to realise this duty that they owe to the community as a whole and muster strong at Belgaum to make the deliberations of the Association a success.

The success of any gathering is to be judged only by its results. And we believe that this annual gathering of the All-India Jaina Association will try to solve the long standing question of a Central Jaina College. It must take steps to unify the two sects of the Jains and to agitate for communal representation in the Legislative bodies of the country.

A reception committee has been formed under the able chairmanship of Mr. A. P. Chaugule, B.A., L.L.B., President, Belgaum Municipality and Ex. M.L.C. We pray to god that this gathering may be a real success with important and useful results affecting the interests of the community.

Puja at Sravana Belgola.

We understand that the *Mastakabhisheka puja* of Sri Bahubali Gommateswara at Sravana-Belgola will be celebrated on a very grand scale in the month of March 1925. It will commence on Phalguna suddha-panchami, 27th February 1925. We hope there will be a very large gathering of Jains from different parts of India and almost all the Jain Sabhas, Parishads and Associations will hold special meetings there during the occasion. The Dharmasala built at Madhyagiri by Sait Sukhanand of Bombay for the convenience of pilgrims to Belgola will also be opened one or two weeks prior to the puja.

Digambar Jain Mahasabha.

We are informed that the election of Members for the Managing committee will not take place during the coming session at Shedwal, as was previously announced, but will be postponed till the next annual session at the end of the next year in accordance with the rules and regulations of the Mahasabha. As we are running to the press we have received the information that Shri Nemisagar Varniji is elected president of the coming session.

The All-India Digambara Jain Parishada.

"The Digambara Jain Community may be aware that the English-educated members of the Bharat Digambara Jain Mahasabha having no voice and finding no opportunity for them in it have along with many liberal minded Pundits established the above Parishada on the occasion of the Delhi Mahotasava in 1922; when the Editor of this Gazette, Mr. C. S. Mallinath was also present there. Its aims and objects are (1) to propagate the tenets of the Dig. Jain Dharma and (2) to concert measures for the progress of the Jain community on all lines. So far it has been successful in holding three sessions in three places in North India and has created a new liveliness in those centres; It is invited to hold its next annual session at Wardha in C.P. during the month of February 1925. Members from all parts of India are to be found in its constitution. Its achievements during this short period are few but they are very hopeful. Its organ the fortnightly "Vira" has made a singular success. It will be no wonder if it will top the list of Hindi Jain Periodicals in the near future. Its Philosophical, Historical and Social articles are worth reading. The work of compiling a Jain History is going on under its patronage by various scholars of whom, Mr. Hiralal Jain, M.A., LL. B. Sanskrit Research Scholar is prominent. Another committee of

important persons with its secretary, Mr. Ratanlal, B. Sc., LL. B. is tracing out the causes of the decrease of Jain population everyday and finding remedies for them. A few other scholars are preparing a comprehensive book on Jainism which may be published in every language. Mr. Balwirchandra, B.A., LL. B., is looking after the various Jain hostels in India and is arranging for the religious instructions and lectures in them. The preachers on social reform are about to start on tour. These are the few works, which this Parishada has done during these couple of years. And so it can proudly appeal to all English-educated Jains to enlist themselves as its members. The fee for it is only Rs. 0-8-0 per year. The subscription for its organ "Vira" is Rs. 2-8-0 per annum, (2) to volunteer themselves to work in its various branches, (3) to offer their suggestions for the achievements of its aims and objects, (4) to suggest a president for its coming session, (5) and to come to Wardha to participate in its sessions." —*Hony. Secretary, Bijnor.*

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"During the ceremony of Shri Trilokya Mandala Vidhana Pujan performed in Etawah from the 4th to the 7th of November 1924, the local Jains invited the Parishad to hold an extraordinary session there. Mr. Ajit Prasada, M.A., LL.B. was the president elect. In his address he laid much stress on the inevitability of the Jains working unitedly if they want to progress along with the other communities in India. Several resolutions were passed and the most important of them were (1) that the Jains all over India be requested to send to this Parishad copies of inscriptions on the images etc. in their respective temples (2) that knowing about the appeal regarding the Sammed Shikkarji Puja case before the Privy Council and its influence on the Dig. Jain rights this All India Dig. Jain Parishada requests Mr. Champat Rai Jain of Hardoi to proceed to England to arrange by all legitimate means to safeguard the Dig. Jain rights in this connection (3) and that seeing the condition of India to-day this Parishada deems it necessary that there should be Jain members in the Peace Arbitration Board. Therefore it appeals to the Board and its president Mahatma Gandhi to take at least one Jain delegate in it." —*Hony. Secretary.*

Brahmachari Sital Prasadji.

Jain Dharma Bhushan Brahmachari Sital Prasadji stayed during the rainy season at Etawah. The season coming to a close on 8th inst. he departed from there for Hastinapur. The Jain community and the Jain Tattwa Prakasini Sabha of Etawah read an address to him and conferred upon him the title of "Dharma Divakara." The feelings of reverence of all the people towards the Brahmachariji were unbounded. The Jain volunteers showed their devotion to the Dharma Diwakara by drawing the Victoria carriage in which he was sitting from his residence up till the railway station.